Rough Field Notes - Misc. 61 B79-0054/010(61)

1073

1) kwsiòt ɛm

2) ~~on wòakaua~~ one wòaltcua

In July or thereabouts the pshun ⁼ functions to decide whether or not a certain work shall be shot on next winter. If they think that the man in question is too erratic, they refuse. If not he is told to go ahead. The Apostolum have first been told by the man, & if they agree they call the tyes to consultation. At this meeting great care is taken, i. e. a man spoils the business by leaving Bella C for Komsbort where he should have been hidden. Then the 6 or more Carpenters are set to making masks, which they do in secret often each producing dozens of masks, till one gets a real representation of the man's face. They work in secret both the brown lying down as model. If they succeed the pshun tell the Sursolum to go ahead. if not they forbid the business. Every day @ 6 P.M. the Apostolum calls the tyes to go to the bush & see what the carpenters have done, often each man will have finished 3 masks in a single day. (2) Will lie down & the masks will be tried on, i e held over him, & the tyes will say where they err. This is done every day for perhaps months. Near the end of September a man succeeded, his mark was an absolute representation of (2) in face. In the meanwhile each man had done many masks, these were carefully kept, hidden. It would not do for the Ombelinsto to see them. In those days there were many Ombelinsto

1075

(1) kè kilisɛ tlɔ w

si sìlz a wham sɛ  kwòlsi ɛ  = words from snaxhu in
song

not only student young men but many old men as well, it would have spoilt the power of the kusuta had everybody been kusuta. When the 12 or more nemitt had seen the mask & thought it o.k., they proceeded to summon the asbtute & whoever they thought fit for a highest meeting. For this purpose the ampolwan goes round & presses the floor with his toes of those whom he wants. They understand the signal & get up one by one & make some excuse to go out quietly. They go to the boat house, e.g., behind C. Lords house, at Satsq to a string[illegible] house, where Ambelinsta has been warned by his mother from his youth up not to pull both, & here they meet many (abstute) are sing-men & carpenters for are smart. These go, & whoever else have been called is to make the [illegible] to show these people the working of the game. Sonanen told the carpenters ~~not~~ about the pay, & to make a neck for the kusuta, also to put hair on it, also the instrument were told to prepare songs, & a sing-man be not a talk-in, he ~~to~~ makes the tune & the words are put in afterwards by the talk-in, sometimes a talk-in does both. 3 sings were to be made, & each had a shot 6 times at last, making 18 in all. 4 days later the boys & carpenters & sing men, including abstute, we cannot help this being called, because they are smart,

1077

(Duiwholtcua)

2) atkum stwotz timut? à las ɸ li q u q nudji
q + artìminimà.

Apparently he very first time for such businesses. (Dukdukola)
always first, that ɸ no (dukduk) then some ɸ x.

~~tɸ~~ ~~Dhto~~ tzke ɸ timut

Tzke Smut (Kuinokilut)

go secretly to the bush, & the mask is tied on, it comes down over his own head, & is tied by a stick at the back to prevent it moving. They then give to (1) his completed mask to keep it hidden safely, in the next days five masks were kept, except sasaik & they were hidden in secret places of the rocks for four hours. They unsuccessful masks were burnt. Always aripotlam speaks first. Well along towards the middle of the dance (3) time, sometimes before & was, sometimes after, the Flotsum & Jetsum - men & carpenters are secretly called to (1)'s house & ~~sometimes~~ after somebody goes in night, & (1) wears the false head above his own. They practise the business of having off his false head, & soon he is to get his suit. 4 men pull on the rope from either side & the head jumps off perhaps 6 feet & the man falls. The name of the business is (4). Towards dawn it is pulled back towards the body by a hidden string. This is a hard practise. To-morrow night, after the business, (accord) is heard & the year comes to an whatever, he stands up & says (2) to us "Please say what you want, I will do exactly as you say". Then he goes to every house, accompanied by 400 or 500 men, starting at Sobon & says this (2), going around fire ends, & twice saying (2), Once when

1079

(1) at wholat ~~~ in

(2) ~~at~~ ~~twatnotpig up~~

(2) Twat nig p ig u p

(3) alt ig nus (4)

(4) ~~an axtan~~ ~~an a na x tan~~

(5) saying who, labus a boy of c. 20

(6) These are the spbs. During summer, a quiet & sensible lad is called to the boys & told he had got a good job. He is told of the fine promises shown ye ix etc. If he heds any confidence in, which they are more likely to do in summer when they believe there is no power in the kussut, he tells any opportunes & chances are in vain. The gobbler has power thrown into him by an old bubble, & in time becomes an at bwanto. Thus his last when he becomes a kussut next winter

They cut one side of the box, making the cut invisible & hinging the opening on skilful hinges. In the Summer they secretly make ready the box, & also a false body, exactly like our wobblaus's body. The box is hidden under the floor. After a month or so, our one night the stalking, & any abstruse carpenters gather to inspect the work our wobblaus goes into the box, which is under the floor, through it. & then goes to the Plaster. The false body is put into the box. Then water is thrown in, to ensure that the box is not foul by & leaks. They watch for a couple of hours, to make sure there is no leak, then are glad that it's O.K. Nothing more is done till well on in the dance time, then the same rehearsal to make sure that nobody has spoilt the business by e.g. making a leak in the box (Bert Jackson much himself by unpopular by spoiling other people's pursuit jobs). Hall & K. next day yes & confesses him, he yells as for last (he all night, & likes who you don't know), & goes to every house. The same business takes place of wondering what the business may be, & for 4 days there is no declaration. If any present should ask, it is only to say "We don't know exactly what it's about, but has caught something dreadful". For 3 days nothing is done, on the 4th when all the people

1089

sisus ḫ₂ ɛ ḫ₂ ⫢ ② nusx ḫmal sar

Note. A prayer for ~~rain~~ fine weather = "Please clean your face, ŋunšibobo" always ŋunšibobo when praying for rain.
A prayer for washing, using tatow = "make me strong oh
fathers" ② is the name of the supreme god as light giver

the present Aripollam announces that he wants to borrow a box from so-&-so, using the name of the man to whom he has been instructed the job of searching the box. Ilcagues, & Welth & Ineuga out to fetch it. The box is set down back of the fire. Oniwhallawa goes round 4 times, with Alhakzta. Then says, "My suit tells me that I am to go into this box & have water poured in on me". The box has hole in bottom, over a tray-door, Oniwhallawa goes in, & out below the house, throwing back his false body. Then waters thrown in by Ouhlunsta. By means of a string the fingers are made to move & someone sitting under keeps calling "We ——— " encouraging "Go ahead" to sing, a prayer like effect to help him. The Ouhlunsta are called at intervals to see the sight, & they are shown the man inside by the light of (1) torches. Towards dawn it is announced that the water has gone down a bit (via a small plug-hole), this is repeated 4 times. The Ouhlunsta see & wonder. Then all water on the floor. When almost exhausted, it is let down. Then Oniwhallawa enters, removing the false body. Then he sits down in the box & he sings his song of ~~[illegible]~~ snizyuana, feebly. The Ouhlunsta see & hear him in the box

1091

① he himself sings it alone, heard of excuse from the sun-
ken. Then he stands up & leaves the box, goes around for
② qèa ~~xxm~~ = oltkwanàxsla
③ nutz ɬ x a· t ɬ m